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"Bethlehem is merely a record that here in olden times was a settlement of N. Arabians; in short, *Lehem* is . . . but a witty popular modification of *Yerahme'el*." With all his acute mental display in disposing of difficulties, and in pure conjecture to fit his North Arabian Yerahme'elites, the author occasionally makes a valid point worth considering. "Boldness" is not the word to characterize his attitude, but rather recklessness, and little regard for anything except his theories.

PR.

DAHSE, J. *Die gegenwärtige Krisis in der 'alttestamentlichen Kritik*. Giessen: Töpelmann, 1914. 30 pages. Pf. 40.

Wiener's attacks on the Wellhausen theory of the origin of the Pentateuch have their echo in Germany. Dahse goes so far as to say that the appearance of different names of God as found in the J and E documents are not marks of different documents. They may be theoretically due to the divisions of the Septuagint and of the Hebrew text which stood at the basis of the Septuagint into Sedarim, and of the Massoretic Text at a later time into Parashim.

PR.

WIENER, H. M. *The Pentateuchal Text*. A Reply to Dr. Skinner. London: Stock, 1914. 6s.

A reprint from the *Bibliotheca Sacra*, April, 1914, pp. 218-68, in reply to Skinner's articles in the *Expositor* (April to September, 1913).

PR.

KÖNIG, EDUARD. *Die moderne Pentateuchkritik und ihre neueste Bekämpfung*. Leipzig: Deichert, 1914. 106 pages. M. 280.

König takes up the gauntlet thrown down by the two pamphlets of Dahse and Wiener. He not only takes his stand on the modern view of the Pentateuch and by a mass of detail and painstaking investigation shows the weakness of their arguments, but presents also with equal care the strength of the modern view. On two points König fortifies his position: (1) He proves the text-critical authority of the Massoretic Text in general, and especially with reference to the use of the divine names. (2) He investigates the text-critical authority of the Septuagint regarding these same divine names.

The second and third parts of his brochure are the most convincing and valuable, for here he proves that Dahse's theory that the names of God are variable elements is false.

The pamphlet concludes with a sketch of the correct view of the Pentateuch as König and the modern progressive school view it. It should have a salutary effect upon the superficial and rambling methods of such amateur critics as Wiener and Dahse.

PR.

SCHWAB, JOHANN. *Der Begriff der nefeš in den heiligen Schriften des alten Testaments*. Borna-Leipzig: Noske, 1913. x+103 pages. M. 4.

Some of the best contributions to special themes in the Old Testament are made by such Doctor's dissertations as this one on נֶפֶשׁ, presented to the faculty at the University of Munich. Schwab was obliged to work in a well-cultivated field which had yielded an abundance of literary products. These he has most industriously

examined, and by his own acumen made some advance here and there over his predecessors. At the conclusion of his first chapter the author practically agrees with Briggs, that **שֵׁן** was the "seat of the emotions and passions." And the second, which discusses the animal life-principle in the word, finds that the Old Testament writers know no higher spiritual activities of **שֵׁן**. When death comes this life-principle leaves the body; whether it goes to Sheol or ceases to exist is not solvable. The fourth division of his book discusses **נֶפֶשׁ** and **רוּחַ** as principles of life and spirit. The latter is that part of man reserved for the higher spiritual activities in contrast with the animal principles of **שֵׁן**. The similar or same meaning attributed to these two terms is due to their occurrence in poetry, but their difference is marked in ordinary straightforward prose. This thesis is a good piece of thorough work with some notable independence of judgment.

PR.

PILLET, M. L. *Le Palais de Darius 1^{er}*. Paris: Geuthner, 1914. 106 pages. Fr. 5.

M. L. Pillet (*architecte diplômé par le gouvernement*) presents a simple account of the excavation of the palace of Darius I (522-486 B.C.) at Susa, intended primarily as a guidebook for visitors to the Salon des Artistes Français interested in archaeology. Before taking up his main subject the author gives a brief description of the site and environs of Susa, the biblical Shushan, and mentions the important work of exploration carried on by Loftus and others before the visit of M. de Morgan to Persia in 1889-91, which resulted in the formation, in 1897, of the Délégation scientifique en Perse. Among the earliest and best known finds of this expedition were the stela on which is engraved the Code of Hammurabi and the Stela of Victory of Naram-Sin. The scientific publication of the matter here treated in a popular manner is to form a volume of the *Mémoires de la délégation en Perse*, to appear "in the course of the year." It will probably throw much light upon the Book of Esther.

D. D. L.

OLD TESTAMENT AND SEMITICS

CHAPMAN, A. T., AND STREANE, A. W. *The Book of Leviticus in the Revised Version with Introduction and Notes*. [The Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1914. lx+195 pages. 3s.

Mr. Chapman, to whom we owe the excellent *Introduction to the Pentateuch* included in "The Cambridge Bible," as well as the larger part of the present volume, died in December, 1913, leaving this work incomplete. Mr. Streane completed the preparation of the book and saw it through the press. It is an excellent piece of work, such as we have learned to expect from the recent issues of this very useful series. The introduction is full and comprehensive, taking up in turn the name and contents, the sources and literary structure, the analysis, the origin and meaning of sacrifice, and the religious value of Leviticus. In the latter section, from the pen of Dr. Streane, there is a little too much of the old type of interpretation which sought to find in all the details of the sacrificial ritual significant foreshadowings of the sacrificial death of Jesus. The religious value of Leviticus, to the modern man at least, must be sought along a different line. Supplementary notes by way of Appendixes yield much further